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THE GATHERING.

(Continued from page 165.)

Jared and his brother, together with the families that were with them and their several offsprings, were greatly blessed of God for a length of time upon this continent. They prospered exceedingly. They were blessed with communion with the Lord—with revelations, faith, wisdom; and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage to whom God would commit his laws and ordinances, and to his seed after him; and in order that he might accomplish his purposes, he gave unto him the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law and establish the priesthood. It is true that Abraham obtained it by faith, but then if he had not possessed faith, he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials had proved his unflinching integrity and faithfulness to God for many years; and when the Lord saw that he was a proper person to exalt, he said unto him, "get

thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed." And when Abraham had journeyed to the place appointed, the Lord appeared unto him and said, "unto thy seed will I give this land," and he afterwards entered into a covenant with Abraham, saying, "unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and Rophaines, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

That land was given unto Abraham, and unto his seed for an everlasting inheritance, and "Isaac and Jacob were heirs with him of the same promise." The land was allotted unto the twelve tribes of Israel, but in consequence of their iniquities, they were afterwards driven from it, and scattered upon the face of all the earth. Previous to their scattering, the Lord made provisions for the preservation of a remnant upon this continent, that he might preserve a pure seed unto himself; and Lehi and his family, together with Ishmael, were directed by the Lord to come here and possess this land. There was, no doubt, provision made also for many others:

the ten tribes of Israel were carried away to a distant land, where never man dwelt, *where they should remain until the latter day*; then should they return according to the word of the Lord, and become one nation with Judah, "in the land upon the mountains of Israel, and one king shall be a king over them, and they shall no longer be two nations any more at all." That there were then remnants of the house of Israel is evident from the words of the apostle Paul. In writing to the Romans, who were Gentiles, and reasoning with them upon their standing and relationship to God, he tells them that "the Jews were broken off because of their unbelief, and that they, the Romans, stand by faith." He tells them not to "boast against the branches," for the obvious reason, that "thou bearest not the root, but the root *thee*"; and although the house of Judah was at that time about to be destroyed, yet all the house of Israel had not become extinct, nor were the promises made to the fathers forgotten; for God said that he would graft them in again, not only so, but the house of Judah was only one branch of the house of Israel, whereas there were many branches who were not broken off. For, says Paul, *if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches (that yet remain), but if thou boast, thou bearest not the root but the root thee.*" From the above it is evident that there were other branches of the house of Israel, that were not broken off at the time to which the apostle refers; and that instead of the Gentiles possessing the above kingdom and dominion, as some suppose, and having the exclusive charge of the ordinances of God's house, they were only "grafted in" as a wild olive "among the natural branches, and with them partook of the root and fatness of the olive tree."

The Lord provided for all these things, and before he destroyed or broke off one portion of the house of Israel, he made ample provision for the perpetuation of their seed, the continuation of his mercy and the ordinances of his house among the other branches. This is beautifully exemplified in the parable of the olive tree in the Book of Mormon:—

And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it and digged about it, and nourished it according to his word. And it came to pass that after many days, it began to put forth somewhat a little young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, it grieveth me that I should lose this tree; wherefore go and pluck the branches from a wild olive tree and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore I take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire, and burn them that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, it grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way, watch the tree and nourish it, according to my words. And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree, and also that I may lay up fruit thereof against the season unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one place and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, come, let

us go down into the vineyard that we may labour in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labour. And it came to pass that the servant said unto his master, behold, look here; behold the tree. And it came to pass that the Lord of the vineyard looked and beheld the tree in which the wild olive branches had been grafted; and it had sprang forth and began to bear fruit. And he beheld that it was good, and the fruit thereof was like unto the natural fruit. And he said unto the servant, behold the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength, and because of the much strength of the root thereof, the wild branches have brought forth tame fruit; now if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth, and the fruit thereof I shall lay up against the season unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant, come let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self. And it came to pass that they went forth whither the master had hid the natural branches of the tree; and he said unto the servant, behold these, and he beheld the first that it had brought forth much fruit, and he beheld also that it was good. And he said unto the servant, take off the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master, how comest thou hither to plant this tree, or this branch of the tree? for behold it was the poorest spot in all the land of the vineyard. And the Lord of the vineyard said unto him counsel me not, I knew that it was a poor spot of ground, wherefore I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant, look hither, behold I have planted another branch of the tree also, and thou knowest that this spot of ground was poorer than the first; but behold the tree, I have nourished it this long time, and it hath brought forth much fruit, therefore gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant, look hither and behold another branch also which I have planted; behold that I have nourished it also, and it hath brought forth fruit. And he said unto the servant look hither, and behold the last; behold, this have I planted in a good spot of ground, and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold I have nourished this tree like unto the others.

From the above it is very evident that there did exist other branches of the house of Israel that were under the special guidance of the Lord, and to whom he paid peculiar attention, and that in order that he might preserve a pure seed unto himself, he took those "young and tender branches from the main tree, before it had become corrupt, and planted them in different parts of his vineyard, and dressed and nourished them that they might bring forth good fruit unto himself." There is one peculiar trait in this dispensation of providence, which is, that these branches were *hid* in the vineyard, and consequently not generally known by the generality of mankind.

This may account for the generally received opinion that the house of Judah were the only representatives of the kingdom of God upon the earth, and that consequently, when the kingdom of God was taken from them and given to the Gentiles, that the Gentiles were the sole possessors of it, and that the house of Israel had lost the blessings of God for ever, and would only obtain mercy through the Gentiles. This opinion was obtaining among the Romans in Paul's day, hence his reasoning with them on this subject, shewing that they had received all their blessings through the Jews, and that if the Jews were broken off and the Gentiles grafted in, they bore not the root but the root them; and that instead of either being the root, or the main branches, they were merely a scion taken from the wild olive tree and grafted into the old stock, dependant upon it—that they were neither the root nor the main branches, but "grafted in among the branches, and with them partaking of the root and fatness of the olive tree."

Those branches taken from the main stock were *hid* in different parts of the

vineyard, some in one part and some in another. The ten tribes were taken to a "land where never mankind dwelt, from whence they will return in the latter day."

Lehi and his family, together with others, came to this continent, where they worshipped the true God, and there were other branches besides those, according to the parable, and also according to the account given by our Saviour when he conversed with his disciples on this continent "And verily, verily, I say unto you, that I have other sheep, neither of the land of Jerusalem, neither in any parts of that land round about, where I have been sent to minister. For they of whom I speak, are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But as I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them."—vii. c. Book of Nephi.

There were a number of the house of Israel discovered in little Thibet in the interior of China, in a highly civilized state, a few years ago. Whether these were the branches referred to or not, is not for us at present to say; certain it is, however, that they do exist some where, according to the accounts given both in the Bible and the Book of Mormon. There are some of the house of Israel, living on the islands of the sea. In the second book of Nephi, page 121, we have the following:—"For I command all men, both in the east, and in the west, and in the north, and in the south, and in the *islands of the sea*, that they shall write the words which I speak unto them. For, behold, I shall speak unto the Jews, and they shall write it, and they shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes which I have hid away, and they shall write it." Here then we find some of God's people on the islands of the sea. Agreeable to this is the account given by Isaiah, xi. 11—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and

from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea*." No doubt then, according to these testimonies, but that there exists a remnant of the house of Israel, some where on the islands of the sea; for the obvious reason, that if they do not exist there, they cannot come from there.

We have now found out several of the hiding places of the branches of the house of Israel. The ten tribes are undoubtedly hid; the history of the Nephites on this continent, was unknown to the world till lately. The watchful jealousy of the Chinese, has been a bulwark to those in little Thibet, Bucharina, and those on the islands of the sea are not known: and all of them have unquestionably been hid from the world, and this was the design of God to fulfil his purpose, according to the account given in the Book of Mormon, page 522:—

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father had led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye are separated from among them because of their iniquity, therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one

fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said *they shall* hear my voice; and they understood me not that the Gentiles should not at any time hear my voice, that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the *Father hath given me*. And verily, verily, I say unto you, that I have other sheep, which are not of this, neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I

have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer.

HISTORY OF JOSEPH SMITH.

(Continued from page 169.)

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A. D. 1743, and died May 26th A. D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey, was born March 16th, 1759, and died October 3d, 1839, and was the eldest daughter of Byrant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, elder Rigdon is of the opinion that he

is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan, which signifies a *dance*, which language was spoken by the Normans, and that his ancestors came over to England with William the Conquerer. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage, to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State, where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The eldest sons were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of elder Rigdon, suffice it to say, that he continued at home with his parents, following the occupation of a farmer until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society, which in that country was called Regular Baptists. The church he united with, was, at that

time, under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a licence to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumbull county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumbull county, Ohio.—After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastoral charge of said church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumbull county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labours in that church, and for some time before, the church was in a very low state and much confusion existed in consequence of the conduct of their former pastor.—However, soon after elder Rigdon commenced his labours, there was a pleasing change effected, for, by his incessant labours and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.—He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the scriptures. This thing continued to agitate

his mind more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently if he was to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood except by mental labour, and at that time had a wife and three children to support.

On the one hand was wealth, popularity and honour, on the other appeared nothing but poverty and hard labour. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church,) yet his mind rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after labouring among that people two years and six months, he made known his determination to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian

Church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the *Christian Baptist*. After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connexion sprung up a new church in the world, known by the name of "Campbellites," they call themselves "Disciples." The reason why they were called Campbellites, was, in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family besides his own industry, he was necessitated to find other employment in order to provide for his maintainance, and for this purpose he engaged in the humble capacity of a journeyman tanner in that city, and followed his new employment, without murmuring, for two years—during which time he both saw and experienced, that, by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well-regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous—while at the same time it cannot but cause feelings of a peculiar nature in those, who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect

his mind, so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience's sake, and in the fear of the Lord.

After labouring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker; and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz., repentance and baptism for the remission of sins.

He continued to labour in that vicinity one year, and during that time his former success attended his labours. Large numbers invariably attended his meetings. While he laboured in that neighbourhood, he was instrumental in building up a large and respectable church in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiassed by bigotry and prejudice, had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenuous. Those by whom he was opposed, well knew that an honourable and public investigation would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavoured, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty;

for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of *Peter* on the day of Pentecost, exhorting his hearers in the mean time to throw away their creeds of faith—to take the Bible as their standard, and search its sacred

pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures hold out to them.

STANZAS ON THE PRESENTATION OF THE BOOK OF MORMON TO QUEEN VICTORIA.

BY MISS E. B. SNOW.

Before leaving London, elder Lorenzo Snow presented to Her Majesty Queen Victoria, and his Royal Highness Prince Albert, through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by president Brigham Young, and left in the care of elder Snow for that purpose, which circumstance suggested the following lines:—

Of all the monarchs of the earth
That wear the robes of royalty—
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw its light;
While earth's diurnal motions bring
To other nations day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honour often brings
The scaffold or the guillotine.

But still her sceptre is approv'd:
All nations deck the wreath she wears;
Yet, like the youth whom Jesus lov'd,
One thing is lacking, even there.

But lo! a prize possessing more
Of worth, than gems with honour rife—
A herald of salvation bore
To her the words of endless life.

That ~~gift~~, however fools deride,
Is worthy of her royal care,
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence bend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's "nursing mother" be:

Thus with the glory of her name
Inscrib'd on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions call'd to reign,
Herself a powerful nation's boast,
'Twould be her everlasting gain
To serve the king, the Lord of Hosts.

For there are crowns and thrones on high,
And kingdoms there, to be conferr'd—
There honours wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear,
In distant isles the sound is heard;
Ye heav'ns rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth;
The Son of God will take command,
And rule the nations of the earth.

Nauvoo, Jan. 20th, 1844.

LETTER FROM H. TATE.

From the Times and Seasons.

Brother Taylor,—In compliance with my promise to the citizens of Fort Wayne, (La.) and the surrounding country, I now proceed to inform you that they petition for an elder to be located there for a season.

They are intelligent and liberal-minded, and offer to support an elder well.

Query.—If Joseph Smith and the Mormon leaders (as they are called) are so ignorant, &c., that they are unworthy of notice, and Mormonism so gross an imposition as to call for no refutation, as the priests and men of learning in sectarianism were wont to say, why the necessity or the propriety of all denominations striving to put it down by conversation, preaching, printing books, and by circulating all manner of lies and silly stories, which, notwithstanding all the sanctity with which they come clothed, do not commend themselves to the mind that is free and intelligent. Here I will mention a book published by the Methodists, having one Jonathan Kidder for its author, a respectable book in appearance on the outside, but within it is full of all manner of blasphemies and foolish stories, such as the following:—

The author says he was on board the steam-boat Nauvoo, on the Mississippi river, where Joseph Smith kept himself secreted until he would be informed by some of his followers of anything that was said against him. Then he would make a grave appearance, and take the offending persons to task, as if made known to him by revelation.

These tales now become Sunday School tales, to be read in the place of tracts written by students at law for a premium, giving an account of death-bed scenes, and wonderful conversions.

Thus they would fortify the youthful minds against hearing and receiving the truth. Why do the reformers of the day continually cry investigate! investigate!! And why will they investigate with their sectarian brethren, and yet refuse to investigate with the Latter-day Saints. We do not intend to wage a war with any denomination, but we want justice to take place. Therefore, let Alexander Campbell come out like a man of God, and investigate with us face to face, and let it be published to the world, as was his debate with Bishop Percell, of Cincinnati, Ohio, and with others. If he feels his argumentative powers failing him, on account of age, infirmities, &c., let him select a young man in the vigour of life; or, if he is convinced at last of the extreme shortness and deficiencies of his system, let him, like an honest man acknowledge it; but if he will do neither, we call on him to cease to backbite and misrepresent us as he does in his *Millennial Harbinger*.

Why is the world in a state of alarm and all priestcraft in danger? Why are things that have been hid up for ages, continually coming forth? Why do mankind now treat the Latter-day Saints as they did the Former-day Saints 1800 years ago? Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the plates recently found in a mound in Pike county, Illinois, by Mr. Willy, together with ethnology and a thousand other things, go to prove the Book of Mormon true?—Ans. Because it is true!

Why were all the leaves of an honest

man's Bible found turned down?—Because he turned those down that favoured Mormonism.

Why are all nations expecting something of great importance to burst forth upon the world? The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. The time has come for the restoration of Israel to their own land, in fulfilment of the covenant of circumcision made to Abraham—Gen. c. xvii. v. 8, 10. God has again spoken from the heavens, and restored the priesthood! The prophecies are fulfilling. We have also a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts. The God of heaven is about to set up that kingdom which shall never be destroyed.

The little stone seen in the prophetic

vision of Daniel, has commenced to roll, and it will continue to move on in mighty power with great speed, until it will fill the whole earth.

It matters not if the authorities of Missouri do set down our faith as high treason, because we believe the Bible. And all the bells of Babylon have a mighty ringing, and her craftsmen incessantly cry—Great is Babylon—great is Babylon! as did the ancient Ephesians; yet the time is near at hand when it shall be announced—Babylon the great is fallen! she is fallen!! The rapidity of the latter-day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000, how many will 150,000 gain in twenty-five years at that rate; but I must close.

It is the fervent prayer of every Saint—Roll on thy work mighty God, let thy kingdom come, and on earth be established.

Yours in high esteem,

H. TATE.

REMARKABLE PHENOMENON.

To the Editor of the Times and Seasons.

Sir,—In a communication from a friend of mine, elder W. Martindale, who is now preaching in Wayne county, Indiana, I received an account of the following singular phenomenon. As Washington was my former place of residence and as I am acquainted with the place where this singular phenomenon made its appearance, and also with the people whose names are mentioned as witnesses to the fact—believing them to be men of probity and having confidence in their statement, it was somewhat interesting to me. Thinking that the readers of your widely circulated journal might feel the same interest in it, as one of the signs that should take place in these last days, I have thought proper to forward it to you, leaving you to insert it or not at your discretion. The following is the account given:—

Mr. John Hatfield.

Sir,—* * * But I must hasten to give you an account of a singular phenomenon which was seen in this neighbourhood on the night of the 19th inst. It was reported that a panther had been seen at the Logan Deadening (you know the place), and on the evening of the 19th. Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson and William Cole, with some others repaired to the place to see if they could discover and kill the monster; but failing in this they retired to the house of Solomon Mendenhall, at which place they stayed a short time; while there they discovered a ball rising from the east in an oblique line, and as it ascended, it moved towards the west with great rapidity, until

it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position for the same space of time; it was then transformed into a figure of 6, which also remained for about a minute; it then formed into a cypher or O, which remained for about three minutes. The figures put together made 1860 in large characters in the heavens. The phenomenon was indeed singular, and has been a matter of great speculation with us.

Respectfully yours, &c.

WM. MARTINDALE.

Dec. 22, 1843.

AN APPEAL TO THE PEOPLE OF THE STATE OF MAINE.

From the Nantuxo Neighbour.

Respected fellow-citizens,—I was born in the county of York, district of Maine, in the year 1793. My first lesson on the principles of political and religious freedom, was learned among her brave and virtuous sons; and when in after years we had come to the resolve that the number of our citizens, the great extent of our territory, as well as the geographical position which we occupied, all claimed sovereignty, we as a band of enlightened freemen arose and obtained for her the title of "free and independent" among the sister States. More than forty years of my life can I boast of being a happy citizen of Maine. With her hardy republicans I passed through all the vicissitudes and privations of peace and war during that period. My father, as is well known to thousands, was identified with the long line of illustrious patriots who achieved our liberties in the war of the revolution. From him I received the first impression of the rights of man. By him I was taught, before I understood the terms, that men are naturally born free, and as such have an indefeasible right to worship God according to the dictates of their own understanding of his perfections. But the lesson we have so recently learned from the executive of a sovereign State, admonishes us that the day of American liberty is on the wane: that unless something to retrieve her lost character be shortly done, we may as well content ourselves, and expect the days of a Nero and a Caligula. It is not unknown to you that the entire church of Latter-day Saints has been expelled from the State of Missouri, for the simple fact that they believed the fulness of the gospel of Christ had been restored to them through the ministration of angels; and that the Book of Mormon was a divinely inspired record of the aborigines of the western hemisphere. These two facts were sufficient in that State, with L. W. Boggs at the head of the executive department, to expatriate us in the chill of winter—to burn our dwellings—to rob us of our property—to ravish, torment, and murder our women and help-

less children. After paying hundreds of thousands of dollars for land, and making improvements worthy the character of American operatives (all which were lost to us), the managers of the war, acting under the direct authority of the chief magistrate, forced us at the point of their bayonets, to sign a treaty, the items of which would have disgraced the damning deeds of a Pharaoh or an Antiochus. In this treaty we covenanted to part with all our lands to defray the expenses of the war; a war which they themselves had created, and which they, with a barbarity disgraceful to savage warfare, had hitherto prosecuted against us. Another article in the treaty, provided that we should forthwith leave the state of Missouri, and never make any further attempt to raise crops, or to do anything whereby the citizens might take offence; "for," said one of the prosecuting generals, "if you do, my men will be upon you, and you will be destroyed, men, women and children:" and, in whatever light we looked upon the proceedings of the governor, whether our cause was just or not, it was all the same with him—our final departure from the State was the grand object with him, and he would see it accomplished. A third article claimed that all our leading men were to be given up to him (General Clark) to be tried for high treason. Among the number was our beloved prophet. A court martial was immediately instituted, in which it was decreed that the prophet, together with a few others, should be shot at six o'clock next morning. This, however, was prevented by the remonstrance of one or two of Clark's officers. They were immediately conducted to prison, where they suffered the greatest indignity. Many scores suffered the same fate. Yet not the least vestige of legal preferment was ever seen in the whole affair. No testimony was had: none called against them. It has been carefully estimated by our historians that not far from fourteen thousand persons were ejected from Missouri in that in-

fernal affair. That should suffuse with tears the face of every American. The same historians compute that not far from three hundred were either directly slaughtered, or from extreme sufferings, from imprisonment, from hunger, the chills of winter (being reduced to the necessity in many instances of braving the winter blasts in a naked situation) were subjected to various disorders that hurried them to a premature grave.

One more case and one only will I relate, as our history has been pretty fully made known to the people of the United States. Near Haun's Mill, a company consisting of about forty men with their families, who had not yet participated in the turmoil of those times, being mostly strangers in that part of the country, who being informed of the times in other counties, entered into stipulations to live in peace with their new neighbours. It was solemnly agreed that if either party should afterwards discover any thing likely to come upon the other, injurious to them, the party having a knowledge should forthwith inform the other.—Thus agreeing, the delegates retired each to their respective party.—The Saints were busy about that time in preparing their dwellings for the approaching winter, and thought themselves perfectly secure under the treaty so sacredly formed. In a very few days, however, they discovered their mistake. The very same delegates who swore friendship to the Saints, came upon them in an unguarded hour, with between two and three hundred men, and drove them from place to place, till at length they were driven into an old smith's shop, where they were slaughtered indiscriminately. In that massacre some eighteen or nineteen were butchered, who from the peril of the times found one common grave—being promiscuously heaped together in an old excavation for water. Their surviving friends at the peril of their own lives, performed their last sad rites of sepulture.

Nothing now remains to point out their lowly sepulchre, but their shapeless mound fast hastening to decay. But they live in our tenderest regards. In the affection of every Saint while the world shall survive, they shall have an imperishable mansion—an everlasting monument to perpetuate their name. We have sought for justice in the

courts of that State: we have presented our memorial to the legislature, humbly praying for the restoration of our property and our rights as American citizens: we have expended thousands and thousands of dollars in various attempts to recover our just claims; but even to this time we have not a consoling hope that Missouri will ever do anything for us; nay, that they still hold the hand of persecution, raised, if possible, to cut off our name from under heaven. Every possible scheme that can be devised, is brought into requisition for our overthrow. They have from time to time kidnapped our brethren, citizens of the State of Illinois. Loud and frequent demands are made on the governor for the body of Gen. J. Smith. Several times since leaving Missouri, he has been tried in the courts of Illinois and the federal courts, and has always been honourably acquitted.

We have also presented our memorial to congress, accompanied with a list of claims, but the only consolation we have yet received from them is, that "our cause is just, but government has no power to redress us." Preparations are being made at the present time to resume our memorial in the halls of congress. Should we fail of obtaining our rights from every source whatever, we still shall have gained one point, "to make it apparent to all the world, that what was wanting in this case, was neither a criminal nor a prosecutor." Another point we shall have gained, to be the discoverers of a desideratum in the constitution of the United States. If neither the civil court of an independent state, neither its legislature nor the great federal compact, has power to guard the lives and property of American citizens, then we shall have made a second discovery, that the framers of our reverend constitution did not understand the business of legislation.

Were the venerable fathers of our independence permitted to revisit the earth, how would they frown with indignation at the disgrace of their country. "In vain they toiled, they bled in vain," if one of the states of the great *E Pluribus Unum*, has a right to plunder, burn, murder, and exterminate from its borders, its peaceable citizens for conscience sake. Should we fail of redress in the

present congress, we shall importune at every subsequent one, till we gain the object of our most ardent desires. From our origin to the present time, we have been a law-abiding people. Our book of laws that we received by immediate revelation through our beloved seer, enjoins us in the most explicit manner, not to transgress the laws of the land. That if law-breakers should be found among us, they are to be given up to the laws of the land. These things we have always done. With all these facts before the world, we believe that government has the power, amply and adequately, to redress us. We expect it. We have the most inalienable right to expect it. While the crimson current that administers to our being shall flow, we will contend for our rights. We intend to test the efficacy of the government to the core. We believe that per-adventure there may yet be virtue, and that our cause may yet be heard. We can never forget the injuries done us in Missouri. They are ever present to our minds. We feel it impossible to efface them from our memories. We can never forget the blood of our brethren, so wantonly lavished to satisfy the infernal thirsts of men, as heinous to the righteous as the fiends of hell. Were we to forget them, heaven itself would upbraid us. The immortal shades of our martyred brethren would spurn us from their presence. Their cries with those seen under the altar of God, as viewed by the ancient prophet, would ascend to the throne of Jehovah against us. We swear by the precious memory of the illustrious dead—the fathers of our independence—that we will remember them. We will do all in our power to mete out justice to those who, without the least cause, have murdered our friends; and if we fail, may heaven and earth bear us witness that, what is wanting in this case is not strength in the law, arising from “the peculiar nature of American institutions,” but a faithful and virtuous administrator. Now, therefore, knowing as I do, your devoted attachment to the cause of freedom and the free institutions of your country; and believing, as I have every reason, that the voice of the oppressed will not be unheeded by you, especially when it is declared to you that many from your happy state are at this time suffer-

ing the highest degree of injustice from mobocracy in Missouri; I, in the name of every faithful Saint, especially those who received their birth and education in Maine, appeal to your wisdom—to that high legal attainment which characterizes you as a sovereign State—to your natural sense of the rights of man, and to the spirit of patriotism that burns within your bosoms, to do all within the grasp of your power to redress us. We declare to you, and to all the world, that we are an innocent people; and that for the gospel's sake—for the sake of the principles of glorious and eternal truth we have been mobbed, whipped, imprisoned, tormented, and slain. Should any man reply, “that if we are persecuted for the truth's sake, we ought to receive it patiently, and not seek that which is our own;” we respond, that if no other consideration whatever should prompt us, the disgraced institutions of our bleeding country demand that we make every effort to magnify her laws. We seek for justice, that recurrences of deeds so frightful may not distract the nation hereafter. We make this appeal to the *people of the State of Maine*, to let them know that an injury has been done the church of Christ in the nineteenth century. An injury, which if unrepaired by government, will establish the most dangerous precedent, as others of a more direful nature will have licence to follow. All past experience admonishes us, that in a republican government, when vice and corruption gain the ascendancy over virtue, the most terrible revolutions are *sure* to follow.

I will now relate a dream, which I had near the time that the church of Jesus Christ of Latter-day Saints was driven from Jackson county, in Missouri.

In my dream I was at the capital of the United States. All was solemn as the tomb. The voice of the eloquent orator was hushed to silence. The senator, the sage, the honourable, the rich and poor together, all were clad in mourning; indeed, nature herself, and all things seemed to participate in the general gloom. All was silent but the voice of one man, his was low and solemn as the lonely sepulchre. In the archives of state there was a twilight,

by which, with some difficulty, one could peruse the records. As I was returning from a spacious bureau, where it seemed I had been reading, in an opposite part of the room I saw a man approaching the same bureau. I did not know him, but felt assured within myself that it was one of the ancients of the nation. He took from the bureau two or three small boxes; and as he presented one of them to me, exclaimed, "these

were the archives of state," and, while in the act of placing it in my hand, finished the sentence he had commenced, "but it is turned to blood." I saw while yet the words were on his tongue, the box dissolve to blood. Then I turned to view the other boxes; and they were also turned to blood.

With sentiments of respect, I remain
your humble servant,

BENJAMIN ANDREWS.

NEWS FROM NAUVOO.

From the Nauvoo Neighbour.

The very candid, pacific, and highly creditable *advice*, which Governor Ford has done himself the honour to address to "the citizens of Hancock county," Mormons and all, and which appears in the *Warsaw Signal*, of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain which has troubled the heads and hearts of the Carthaginians, Warsawvians, and other over jealous bodies for *weal and wo*. It certainly must be admitted on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, governor, peace maker, and friend of all; not only to magnify the law and make it honourable, but also in pointing out the *path of peace*. Such is what the Latter-day Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the crystal spring; and with a laudable intention, warm as the summer zephyr; and with a charitable prayer, mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease, and give way to reason, sense, peace, and good will. The Saints, if they will be humble and wise, can now *practice* what they *preach*, and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter-day Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished

beyond the most sanguine anticipations of all; and while they witness her growing glory, let them solemnly testify whether Nauvoo has *wilfully injured* the country, county, or a single individual *one cent*. With the strictest scrutiny publish the facts, whether a particle of law has been evaded or broken. Virtue and innocence need no artificial covering. Political views and party distinctions never should disturb the harmony of society; and when the whole truth comes before a virtuous people, we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of *habeas corpus*, of J. Smith, when arrested under the requisitions of Missouri. The first, in June, 1841, was tried at Monmouth, before judge Douglass, of the fifth judicial circuit, and as no exceptions have been taken to that decision by this state or Missouri (but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Mormons in the difficulties of 1838), it is taken and granted *that that decision was just!* The second, in December, 1842, was tried at Springfield, before judge Pope, in the U. S. district court; and, from that honourable discharge, as no exceptions from any source have been made to those proceedings, it follows, as a matter of course, *that that decision was just!!* and the third, in July, 1843, was tried at the city of Nauvoo, before the municipal court of said city; and as no exceptions to that discharge have been taken, and as the governor says there is "evidence on the other side to shew that the sheriff of Lee county volunta-

rily carried Mr. Reynolds (who had Mr. Smith in custody), to the city of Nauvoo without any coercion on the part of any one," it must be admitted *that that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that *Orin Porter Rockwell*, who Boggs swore was the principal in his assassination, and as accessory to which Mr. Smith was arrested, *has returned home "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this state," have returned to their families in peace, and there seems to be no ground for contention—no cause for jealousy, and no excuse for a surmise that any man, woman, or child will suffer the least inconvenience from General Smith, the the charter of Nauvoo, the city of Nauvoo, or even any of her citizens. There is nothing for a bone of contention! Even those ordinances which appeared to excite the feeling of some people have recently been *repealed*; so that if the "intelligent" inhabitants of Hancock county want peace—want to abide by the governor's advice—want to have a character abroad grow out of their character at home, and really mean to follow the Saviour's golden rule, "*To do unto others as they would wish others to do unto them,*" they will be still *now*, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wise man, and it will be greatly to the credit of the Latter-day Saints to shew the love of God, by now kindly treating those who may have in an unconscious moment done them wrong; for truly said Jesus, *pray for thine enemies*. Humanity towards all—reason and refinement to enforce virtue—and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship* and the "one thing needful," that no vision for the future, guide-board for the distant, or expositor for the present, need trouble any one with what he ought to do. His

own good, his family's good, his neighbour's good, his country's good, and all good, seem to whisper to every person—the governor has told you what to do, *now do it*. The constitution expects every man to do his duty, and when he fails the law urges him; or should he do too much, the same master rebukes him. Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety or welfare, there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford A PEACE MAKER. The Latter-day Saints will, at all events, profit by the instruction, and call upon honest men to help them cherish all the love, all the friendship, all the courtesy, all the kindly feelings, and all the generosity that ought to characterize *clever people* in a clever neighbourhood, and leave candid men to judge which tree exhibits the best fruit, the one with most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit, and by the fruit ye know the trees. Our motto then, is, *peace with all*. If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like as when Paul started with recommendations to Damascus to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus, saying, "*It is hard for thee to kick against the pricks.*"

Intelligence is sometimes the messenger of safety; and willing to aid the governor in his laudable endeavours to cultivate peace and honour the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shews that there is rest for the soles of the Saints' feet, we give it a place in the *Neighbour*, wishing it God speed, and saying, *God bless good men and good measures*; and as Nauvoo has been, so it will continue to

be, a good city, affording a good market to a good country, and let those who do

not mean to try the way of transgressors, say, *Amen.*

GOVERNOR FORD'S LETTER.

Springfield, Jan. 20th, 1844.

Dear Sir,—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honour to send me.

I have observed with regret, that occasions have been presented for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a governor have no right to interfere in your difficulties.

As yet, I believe that there has been nothing like war among you: and I hope that all of you will have the good sense to see the necessity of preserving peace. If there is any thing wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honour of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons—to raise the militia—to arrest a supposed fugitive—and, in fact, to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence, and I cannot believe that any of its citizens are so ignorant as not to know that I have no

power to do these things. The absurd and preposterous nature of these requests, give some colour to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candour, it would be more creditable to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war for the advancement of party ends. But if there should be any truth in the charge (which God forbid), I affectionately entreat all the good citizens engaged in it, to lay aside their designs and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present is, to admonish both parties to beware of carrying matters to extremity. Let it come to this: let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and privileges, and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you, except that of assailant and assailed.

I hope, dear sir, you will do me the favour to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect, your obedient servant,

THOMAS FORD.

PUBLIC MEETING AT WARSAW.

Many of the more respectable citizens of Warsaw, indignant at the moves of the anti-Mormon party, and feeling desirous of ridding themselves from the odium of being considered their associ-

ates, assembled at an anti-Mormon meeting and passed the following resolutions, presented by E. A. Bedell, a justice of peace of that place.

Whereas, by a recent publication which appeared in the *Warsaw Message*, an anti-Mormon meeting has been called in the town of Warsaw, for the avowed purpose of getting up a thorough anti-Mormon organisation, in accordance with various requests made by various other meetings recently held in our county, under the imposing title of anti-Mormonism.

And, whereas, judging from the expressions of the sentiments of those convened in said meetings (though varying among themselves), we deem their sentiments and policy as injurious to the best interests of our county.

And, whereas, inflammatory resolutions, emanating and issuing from a public meeting, called and held in our town, would be

attributed to, and deemed expressive of the sentiments of a majority of the citizens of said town: therefore,

Resolved, that we at this time deem it inexpedient to hold meetings under such titles, and pass inflammatory resolutions for the express purpose of creating and keeping up an excitement in the minds of one against another class of our own citizens.

They certainly have done honour to themselves, and when such resolutions are passed in their own meeting, it clearly shows the tone of public feeling. Why do not the intelligent portion of the inhabitants of Carthage follow their

Resolved, that though the sentiments, policy, and intention of the anti-Mormons of this county vary and conflict with each other, yet we deem all such meetings, called for such purposes, as injurious to the interests and peace of the citizens of our county and town, and only calculated to drive from our county good citizens, who would, under other circumstances, settle among us.

example, and thus prove to the world that they are republicans, patriots, and honest men? Come, now, let us all follow the advice of the prophet, and cultivate peace.

LETTER FROM W. ROWLEY.

To the Editor of the Times and Seasons.

Dear Brother,—Herewith I forward you a few articles I brought with me from England, which I beg your acceptance of as a very small remembrance and token of the high esteem and respect I feel towards you, on the remembrance, that through your instrumentality I was led to embrace the fulness of the gospel. The period I had so fondly anticipated, of once more beholding and conversing with you, has at length been realized, and I cannot forego to mention the pleasure and gratification it has given me, of meeting with you in that place of which "the Lord hath spoken good concerning it." You have, I am well aware, been made acquainted, through the medium of a friend, that we had adieu to our native land on the 15th of September last. Our company consisted of about 180 persons, chiefly Saints. We had a fine commodious vessel called the *Metoka*, commanded by M'Larren, who with his officers and men, behaved with every attention and kindness during the passage, which we made in seven weeks to New Orleans, and finally arrived at Nauvoo on the 11th of November. We had only three deaths on board, one sister, and two children. I must not forbear to state that the provisions supplied by Messrs. Ward and Clarke, on our voyage, were excellent in quality and quantity. You can, my dear brother, in some measure, anticipate the feelings that throbbed within our bosoms on reaching our resting place, the city of Nauvoo. You may suppose we were most pleasingly surprised, after having had our ears continually assailed with the doleful accounts of "the wretchedness of the place," its "log and mud" built "cabins," its "knee deep" muddy streets, the "poverty and starvation" that awaited us, the "villany and roguery"

of its inhabitants, the "awful delusion of Mormonism," "beware of old Joe Smith," and a thousand other such like salutations; you may judge then, how much we were gratified at beholding the striking contrast, while gazing with rapturous delight, first upon the "Temple," which already assumes a lofty bearing from the commanding eminence on which it is being erected; then the "Nauvoo House;" the "Mansion House," (the residence of him of whom the world is not worthy); the Masonic, Music, and public halls; some completed, and others are being so, besides numerous well-built and substantial brick stores, and private dwellings. The whole site and aspect of the city, presenting a most cheering picture of the enterprise and industry of its inhabitants, exhibiting a remarkable difference to many of the western towns which we passed in coming up the Mississippi, of far longer standing and origin.

I shall not at the present dwell upon my feelings in thus being permitted to reach this land—a land above all lands, a choice land—where the Lord hath commanded his people to gather unto, in order that they may be instructed of him through the mouth of his seer and prophet. When I think of this unspeakable privilege and blessing, of listening, like those of old, to the voice of the Lord's servants, receiving divine revelation and communication from him the source of all truth; when I know that he has thus spoken to, and honoured his servant Joseph, delivering him, time and time again from the hands of his enemies, and will still continue to do so; and through him fulfilling those promises relating to the latter-day glory, and also the covenant to gather his ancient people should be accomplished;

besides many other glorious truths to be realized in these the last days, as well as making known other things, in which I truly rejoice, and which induces me to exclaim with the apostles of old—I count not my life dear, so that I may win Christ and be found in him, and the sufferings of this life are not to be compared with the glory that shall be revealed hereafter. On recalling the pleasurable emotions that have passed within the secret recesses of my heart, when holding sweet converse with those I loved and whom I have now left in my native land, and whose faces I may never again see in the flesh: or if I gather around me in "fancy's mystic circle," those my nearest and dearest relatives, and ponder upon a father and mother's fondest embrace; a brother

and sister's tenderest affection; excited and called forth on taking a long and last farewell. If I thus look back upon the loss of rich and influential friends and connexions, with other claims of a lucrative and secular nature; yet all these have been hushed and subdued in the contemplation of thus becoming a citizen in one of Zion's stakes, and my desire and prayer to God is, that she may still prosper and go on in glorious majesty and triumph, until the top stones of her palaces and dwellings be raised with one universal song of joy and gladness, to Him that reigneth for ever and ever.

I remain, dear brother, yours, very sincerely, in the new and everlasting covenant,
W. ROWLEY.

Nauvoo, January 25, 1844.

GENERAL CONFERENCE.

According to previous announcement, the General Conference of the various branches of the Church of Jesus Christ of Latter-day Saints commenced its sittings in the Music Hall, Liverpool, on the 6th of April, 1844.

It was with very peculiar feelings that we met the brethren who came as deputations from the Conferences in this land. The reflection that fourteen years ago the Church of Jesus Christ was organized in these last days of six members only, and that probably at the present time, in both hemispheres, she numbers one hundred and fifty thousand; this reflection, together with the thought, that simultaneously with ourselves, our brethren in Nauvoo would be assembled in Conference also, to consider the situation of the church generally, and to meditate on the adoption of such measures as may be necessary for rolling on the great work of the Lord, excited within us peculiar feelings that we had not experienced on former occasions.

MORNING SERVICE.

After the opening of the meeting by singing and prayer, it was voted unanimously that elder Reuben Hedlock preside over the meetings of the Conference, and that elder J. S. Cantwell act as clerk of the conference.

Elder Hedlock then rose and addressed the assembly, stating that he rejoiced in meeting with the officers in General Conference, at the same time that the Saints in Nauvoo were congregated for the same purpose. He also spoke on the equality of privileges enjoyed by the various officers assembled in council or in conference. After some remarks, showing the necessity of a union of effort on the part of the Saints, and especially amongst the priesthood—alluding particularly to those who were altogether devoted to the work of the ministry, shewing that if they were not beloved and upheld by those amongst whom they were labouring, they could not expect their services to be effective in the cause of truth, and that it were better for such to be away, and labour where they had the confidence of the Saints, and where they would be upheld by the prayers and faith of the Saints—that union was strength, and especially so in the work of the Lord.

The number of officers present at the opening of the Conference was then called for, which was as follows: high priests, 10; elders, 23; priests, 5; teachers, 3; deacons, 2. The representation of the various Conferences was then called for:—

Manchester Conference—Represented by elder Charles Miller, including the branches of Manchester, Stockport, Ashton, Duckenfield, Newton Moor, Mottram, Bolton, Edgeworth Moor, Edgerton, Leith, Chewmoor, Brightmet Fold, Bradshaw, Tottington, Summerseat, Bury, Haslingden, Royton,

Oldham, Rochdale, Eccles, Pendlebury, Heatons, Ratcliffe, Halfacre, Crossmoor, Didsbury, Middleton, Crompton Fold, Marple Bridge, Ashworth Tops, Vale House; comprises 1583 members, 2 high priests, 41 elders, 100 priests, 56 teachers, 19 deacons. Baptized since last general conference 194.

Liverpool Conference—Represented by elder Mitchelson, including Liverpool, the Isle of Man, Chester, part of Wales, Warrington, Newton, St. Helens and Graseby; comprises 596 members, 3 high priests, 29 elders, 39 priests, 19 teachers, 11 deacons. Baptized since last general conference 107.

Preston Conference—Represented by elder John Banks, including Preston, Lancaster, Kendal, Brigsteer, Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport and Longton; comprises 594 members, 1 high priest, 16 elders, 23 priests, 17 teachers, 4 deacons. Baptized since last general conference 21.

London Conference—Represented by elder John Cairns, including London, Newbury, Woolwich, Dover and Luton; comprises 324 members, 1 high priest, 11 elders, 21 priests, 5 teachers, 5 deacons. Baptized since last general conference 47.

Macclesfield Conference—Represented by elder Galley, including Macclesfield, Bollington, Middlewich, Northwich, Plumley and Crewe; comprising 219 members, 1 high priest, 10 elders, 22 priests, 14 teachers, 7 deacons. Baptized since last general conference 16.

Birmingham Conference—Represented by elder Crook, including Birmingham, Gritsgreen, Old Bury, Wolverhampton, Dudley, Brittle Lane, Bilston, Kidderminster, Leamington, Bloxwich, Stratford-upon-Avon, Catthorpe, West Bromwich, Pendarren, Abersychan, Beaufort, Rummy, Tredager, Merthyr Tydvill, Aberdare; comprising 707 members, 38 elders, 49 priests, 27 teachers, 12 deacons. Baptized since last general conference 200.

Wooden Box—Represented by elder Robert Crook, including Wooden Box, Dunstall, Branstone, Barton and Colebille; comprising 96 members, 9 elders, 10 priests, 6 teachers, 5 deacons. Baptized since last general conference 60.

Staffordshire Conference—Represented by elder George Simpson, including Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddley Edge, Bradley Green, Knutton Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Allagers Bank; comprising 370 members, 1 high priest, 29 elders, 48 priests, 20 teachers, 11 deacons.

Edinburgh Conference—Represented by elder G. P. Waugh, including Edinburgh, Wemyss, Stirling and Pathhead; comprises 330 members, 11 elders, 16 priests, 7 teachers, 8 deacons. Baptized since Nov. 1843, 37.

Garway Conference—Represented by elder Blakey, including Garway, Llanfoist, Buckle, Ewias Harold, Llanthony and Llanvao; comprises 172 members, 4 elders, 9 priests, 8 teachers, 1 deacon.

Glasgow Conference—Represented by elder James Houston, including Glasgow, Paisley, Kilbirnie, Bridge of Weir, Thorny Bank and Shaws, Campsie, Renfrew, Greenock, Ayre, Bonhill, Balfour, Johnston, Airdrie, Irvine and Daly; comprising 833 members, 1 high priest, 26 elders, 39 priests, 30 teachers, 19 deacons.

Sheffield Conference—Represented by letter, including Sheffield, Woodhouse, Dennington and Brampton; comprises 201 members, 5 elders, 9 priests, 5 teachers, 3 deacons.

Bradford Conference—Represented by elder Speakman, including Bradford, Idle, Leeds, Doncaster; comprises 206 members, 9 elders, 15 priests, 8 teachers, 6 deacons. Baptized since last general conference 44.

Ireland—Represented by elder Sloan, including Hillsborough, Crawfordsburn and Melusk; comprises 52 members, 5 elders, 1 priest, 1 teacher.

Lincolnshire Conference—Represented by letter, comprises 27 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Baptized since last general conference 17.

Worcestershire Conference—Represented by elder Thomas Smith, including Earlscommon, Pinvin, Flyford Flavel, Worcester, Broomsgrove, Randan Woods, Barford, St. Johns and Milton; comprises 140 members, 6 elders, 10 priests, 3 teachers, 3 deacons. Baptized since last general conference 28.

Clitheroe Conference—Represented by elder William Snam, including Clitheroe, Chatburn, Downham, Waddington, Ribchester, Chaighley and Settle; comprises 299 members, 16 elders, 22 priests, 18 teachers, 4 deacons. Baptized since last general conference 14.

Leicester—Represented by elder Thomas Margetts, including Leicester and Nottingham; comprises 127 members, 5 elders, 10 priests, 1 teacher, 2 deacons.

Cheltenham Conference—Represented by letter, consists of eighteen branches, comprises 532 members, 17 elders, 30 priests, 13 teachers, 5 deacons. Baptized since last general conference 90.

Bath—Represented by letter, comprises 31 members, 1 elder, 2 priests.

Wolverton—Represented by letter, comprises 8 members, 1 elder, 2 priests.

Carlisle—Represented by letter, comprises 160 members, 8 elders, 19 priests, 8 teachers, 3 deacons, and contains four branches.

Littlemoor—Represented by letter, comprises 6 members, 1 priest.

Bedfordshire—Represented by letter, includes twelve branches, comprising 184 members, 14 elders, 20 priests, 9 teachers, 2 deacons.

The number of members, &c., of each Conference being ascertained as nearly as possible, it was determined that the delegates should represent the condition of each Conference; and what alterations or measures were necessary to be adopted for the well-being of each.

Elder Charles Miller then remarked, in reference to the Manchester Conference, that there was a very general desire manifested to roll onward the work of the Lord—that the prospects were never better; the power of God was in their midst, and it was a general time of rejoicing.

Elder Miller having remarked that he had been challenged to discussion, and had accepted it; which circumstance led to some remarks from elder Ward as to the very little good effected in general by discussions; and that it was beneath the servants of God to turn aside from the path of duty, to wrangle and dispute like the people of the world; and that while the professors of modern religion were in a manner devouring each other, the path of the Saints ought to be onward in the proclamation of the principles of truth.

Elder Hedlock agreed with the remarks of elder Ward, and stated that it was in perfect accordance with the advice of the first presidency, and ought to be guarded against as much as possible.

Elder George Mitchelson then rose to state that the work of the Lord in the Liverpool Conference was progressing slowly, save in the Isle of Man, where the people were coming out and embracing the principles of the truth.

The condition of North Wales being stated by elder Joseph Martin, it was proposed by elder Ward, and carried, that elder Martin be permitted to ordain to the lesser priesthood such officers as he may feel led by the spirit to be necessary.

EVENING MEETING.

The meeting being opened by elder Charles Miller with singing and prayer,

Elder John Banks then rose to state the condition of the Preston Conference. The church he said had been much harassed, as well as much blessed previously, it having been the place where the standard of the fulness of the gospel had been first planted in these islands in the last days; it had also been the subject of the attacks of the enemy in an extraordinary manner; many had also emigrated, and Satan appeared to have singled some of them out for his victims, through whose influence, at times, much evil had been done; but, notwithstanding all this, the condition of the Preston Conference, with the exception of the distant branches in the North, was in a much better condition than for a long time past, and he trusted would ultimately overcome, and be eminently successful in gathering in the honest in heart.

It was then moved by elder Ward, and seconded by elder Charles Miller, that elder John Banks be ordained to the office of high priest, to preside over the Preston Conference. Carried.

Elder John Cairns rose to state the condition of the London Conference, which he remarked was at present in a good state, the officers united, and the Saints generally rejoicing in the truth.

Elder James Galley spoke on the condition of the Macclesfield Conference, stating, that while some of the Saints were not in a good condition, yet they had many that were—that there was so much religion in the neighbourhood, that the principles of truth were hard to be received, while the people generally were in much slavery to the landowners, and dare not open their doors for preaching; yet, notwithstanding all things, he still considered they had a good prospect of success, as the officers and Saints, generally, were determined to be united in rolling onward the work of the Lord.

Elder Crook stated, that in the Birmingham Conference they had much union and love—that by experience and discipline, and a little whipping now and then, he had learned what weapon to use in the service of the Lord, in order to be successful, and that was the first principles, for those he found to be irresistible.

It was then moved by elder T. Smith, and seconded by elder Crook, that Catthorpe, Leamington, and Straford-upon-Avon, now included in the Birmingham Conference, be transferred to the Worcestershire Conference. Carried.

It was then moved by elder Ward, and voted, that the branches of Wooden Box, Dunstall, Branstone, Barton, and Colebille be organized into a Conference, to be called the Derbyshire Conference; and that elder William Cooper Royle preside over the same.

It was also voted, that elder Crook be ordained to the office of high priest, to preside over the Birmingham Conference.

It was also moved by elder Ward, and voted, that the branches of Beaufort, Rummy, Tredager, Merthyr Tydvill, and Aberdare be organized into a Conference, to be called the Merthyr Tydvill Conference: and that elder William Henshaw preside over the same.

SUNDAY MORNING.

The meeting being opened by singing and prayer by elder Ward, the business of considering the state of the various Conferences was resumed.

Elder Waugh having remarked upon the condition of the Edinburgh Conference, that it was much better than it had been, but that a change of labourers would be of especial benefit.

Elder Ward remarked, that were the officers of the church of one heart and of one mind, their ministry would be effectual whether they were assisted by foreign aid or not—that success could never be expected while individuals were seeking the gratification of their own private feelings.

Elder Hedlock spoke on the evil of ordaining officers to sit in council merely, and exhorted the presiding elders to select only such as had the opportunity of labouring and becoming useful in the kingdom of God.

The mission of elder John Cairns, voted in the council of the twelve in Nauvoo, to go to Scotland, was then laid before the conference for their acceptance, and confirmed by a unanimous vote.

Elder George Simpson remarked on the Staffordshire Conference, that it was varied in its condition, but much better than some time ago he could have anticipated. The influence of evil reports had been much felt by them, but he rejoiced to say that the presidents of the various branches were much united.

Elder Blakey stated, that the Garway Conference had been much disorganized, but that it was now progressing—the Conference was very extensive, and that he frequently had to walk over eighty miles to obtain the MILLENNIAL STARS!

It was moved by elder Ward, and seconded by elder Cairns, that Abergavenny, now attached to this Conference, be united to the Merthyr Tydvill Conference, under the presidency of elder Henshaw.

Elder Houston stated that the Glasgow Conference was in a good condition, and the officers were very united.

It was then proposed by elder Hedlock, and seconded by elder Thomas Ward, that elder James Ure be appointed to preside over the Sheffield Conference, and that he be ordained to the office of high priest. Carried unanimously.

Elder Speakman said, with regard to the Bradford Conference, that the Saints where much united, and that the prospects generally were very cheering, although some time ago they had been under the necessity of cutting a many off.

Elder Hedlock remarked on the practice of cutting off the members of the church; that in many cases it was done in much too summary a manner; that the elders should bear in mind that they were to be the saviours of men and not the destroyers. He would also admonish them against the establishment of bye-laws, which in many cases had been the cause of much evil, and individuals had been separated from the body of Christ for the violation of laws which the kingdom of God never recognized. He exhorted the officers to diligence in their labours, to the practice of righteousness and holiness, that they might secure the esteem of the Saints, and that their counsel might be sought after and be adhered to.

Elder Ward remarked on the position of the people of God, who, from the darkness that beclouds the religious world, had been brought into the marvellous light of the fulness of the gospel, wherein we rejoiced, and for which the gratitude of our hearts must ever be offered; and urged the elders to measure by this reflection as a standard, the importance of being separated from the Church of Christ.

AFTERNOON SERVICE.

The meeting was opened by elder Mitchelson with singing and prayer, when elders MacGuffie and Dombville were called upon to administer the ordinance of the Lord's Supper.

The congregation being numerous, and many strangers present, the business of the conference was postponed, and the afternoon was occupied very profitably by elders Cairns, Crook, Henshaw, Margetts, Miller, and priest Walker bearing testimony to the truth of the work of the Lord.

EVENING SERVICE.

This service was opened with singing and prayer by elder Hedlock, who proceeded to address the assembly on the principles of the church, on his experience for eleven years in connexion with it; also on the order of the kingdom of God, and the manner of sitting in judgment on matters that required it. He exhorted all persons to the adoption of the scriptural mode of settling differences—to the practice of humility, that we might be exalted in the due time of the Lord. He enlarged on the greatness of the plan of salvation—on the importance of the truths committed unto the officers of preaching those principles which would prove to all either a savour of life unto life, or of death unto death. He admonished them to beware in what manner they handled the word of life, and to take heed that their garments were clear of the blood of this generation. He urged upon them faithfulness in the work in which they were engaged, that they might be found worthy to be endowed with greater power to go forth to bind up the law and seal up the testimony, that the end might come.

MONDAY MORNING.

The meeting was opened by singing and prayer, by elder John Cairns.

It was then moved by elder Ward, and seconded by elder Miller, that elder Blakey be appointed to preside over the Garway Conference. Carried.

It was also voted that high priest Struthers be appointed to preside over the Bedfordshire Conference for the time being.

Elder Hedlock spoke at some length on the duties of the high priesthood—on the evil of bye-laws, and the cutting off of members for the violation of them—on the honouring of each person in his office, and of the equality of privileges in council enjoyed by the priesthood; also, on the duties of priests and teachers visiting the members, that it be done in the spirit of love.

Clitheroe Conference was stated by elder Snalam to be in a good condition.

AFTERNOON SERVICE.

The meeting being opened by singing and prayer, it was voted that elder Snalam be tried in a Special Conference, at Clitheroe, on the various charges against him, by which he has lost the confidence of the several members of the same, at such time and place as elder Hedlock may appoint.

Elder Hedlock having called for such volunteers as could go out to labour in the vineyard, elder James Sloan came forward, and being asked whether he at present wished to go home to Nauvoo, or to labour in the ministry, he declared it to be his wish to go out and preach.

Elder Thomas Margetts having stated that the prospects in Leicester and the surrounding country were of the most encouraging kind, it was voted that Leicester and Nottingham, and the surrounding country be organized into a Conference, to be called the Leicestershire Conference, and that elder Thomas Margetts preside over the same.

It was voted that elder Thomas Harris go labour about the neighbourhood of Lancaster, under the direction and presidency of elder Banks.

It was also voted that elder G. P. Waugh be appointed to preside over the Froomshill Conference.

Voted also that elder John Johnson be appointed to preside over the Cheltenham Conference.

Voted that priest William Walker be ordained an elder, and be appointed to labour in Hull.

EVENING SERVICE.

The meeting being opened by singing and prayer, the appointment of elder Hedlock, in connexion with elder Ward, to the presidency of the Churches in this land, was read from the minutes of the Council of the Twelve, held in Nauvoo, when the sanction of the Conference was called for and given unanimously.

Elder Hedlock spoke at some length on the order of sitting in judgment on superior officers.

Elder Ward then proceeded to lay the state of the presidency in the British Isles before the Church. He remarked that he, in connexion with elder Hedlock, felt the greatest anxiety that the position of the presidency should be thoroughly understood, and that all the business and proceedings of the same should be conducted in such a manner as to be open to the inspection of all. They were at present labouring under considerable difficulties in consequence of so many demands made upon their resources by the authorities of Nauvoo, in sending over a number of families at the expense of the means arising from the emigration department. He rejoiced to state that any profits arising from business in Liverpool were to be subject to the order of the authorities at Nauvoo, and that they had given us directions to send *all* the poor Saints, and that they should truly rejoice in appropriating any means in their hands for that purpose.

Elder Walker spoke on upholding the presidency, and eloquently expressed his confidence in the same.

Elder Cairns spoke on the purchase of the various publications. He remarked that the sale of the publications was absolutely necessary in order that the work of the Lord might roll onward—that it was a great mistake to suppose that because the Saints purchased the publications, they would therefore not contribute as much for the support of those who laboured amongst them; he was not afraid of this; only let the Saints be thoroughly imbued with the principles contained in the publications, and he knew that they would be prepared to act in righteousness, and would never forget that the labourer was worthy of his hire. He had found our publications hid up in a cupboard, the Saints not knowing that there were such; but he had made it a rule to take them with him to the meetings, and the consequence was, that he disposed of the publications. Strangers became interested in the principles of truth by their perusal, and the Saints became more open-hearted and ready to minister unto those who laboured amongst them.

Elder Allen spoke on the exercise of liberality and benevolence being exercised with full confidence in God, and related several anecdotes illustrative of the subject.

Elder Galley having spoken on the same subject, it was voted unanimously, *That this Conference, now assembled, covenant to stand by and uphold the presidency in England, by our prayers on their behalf, and also by pecuniary aid.*

Elder Hedlock then rose and addressed the assembly on the subject of the publications, and was desirous of taking the sense of that meeting on the same; it was true that the Quorum of the Twelve had advised that the publication of the *MILLENNIAL STAR* be stopped, and had given him authority to publish a circular as occasion might require, but he believed most sincerely that the stoppage of the *STAR* would have a most injurious tendency.

Several having spoken to the same effect, elder Ward remarked, that if a publication was to be issued at all, it appeared trifling with the interests of the cause to change the name, inasmuch as the office had received the name of the *Millennial Star Office*, and many letters came to them with that address.

It was then moved by elder Cairns, and voted by unanimous acclamation, “*That this Conference requests the Quorum of the Twelve to permit the continued publication of the MILLENNIAL STAR.*”

It was then moved by elder Ward, and seconded by elder Webb, that priest William Bayliss be ordained to the office of an elder. Carried.

TUESDAY MORNING.

The meeting being opened by singing and prayer,

It was moved by elder Hedlock, and seconded by elder T. Harris, that elder William Snalam be removed from the Clitheroe Conference. Carried.

It was then voted that elder James Sloan go to preside over the Bradford Conference, and that elder William Speakman go to preside over the Clitheroe Conference, occasionally preaching at Leeds, under the presidency of elder Sloan.

Elder Hedlock having spoken at great length on the organization of the priesthood, and the relative duties of each officer according to his calling, exhorting them to consider the great work in which they were engaged, and not hinder their usefulness by being too tenacious of authority, or giving heed to little trifling matters, while the great work of rolling onward the truth be entirely forgotten.

It was then voted that elder Webb be appointed to labour in the place where he now is.

It was also voted that elder Glaud Roger go to labour with elder Ure in the Sheffield Conference.

The sittings of the Conference were then brought to a close by president Reuben Hedlock engaging in prayer and thanksgiving, at four o'clock, p. m.

A FRIENDLY HINT TO MISSOURI.

From the Nauvoo Neighbour.

One of the most pleasing scenes that can transpire on earth is, when a sin has been committed by one person against another; *to forgive that sin*; and then, according to the sublime and perfect pattern of the Saviour, pray to our Father in heaven *to forgive also*. Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve, it soothes, it cheers and gladdens the heart of the humane and the savage.— Well might the wise man exclaim: "a soft answer turneth away wrath," for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire*.

Jesus said, "blessed are the peace makers, for they shall be called the children of God;" wherefore if the nation, a single state, community, or family ought to be grateful for anything, *it is peace*. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates, and happiness the just and the unjust, and is the very essence of happiness below and bliss above. He that does not strive with all his powers of body and mind; with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honour of

his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free or the praise of the brave. But the peace maker, O give hear to him! for the words of his mouth and his doctrine, drop like the rain and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges, and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ and Latter-day Saints; yet, compassion, dignity, and a sense of the principles of religion among all classes, and honour and benevolence, mingled with charity by high minded patriots, lead me to suppose that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means to urge the state, for her honour, prosperity and good name, to restore every person she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies—the real peace makers of a western world—will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed are made whole; and after repentance, they shall be forgiven; for *truly* the scriptures say: “Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance.”

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honour of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honour, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the

time to brush off the monster, that, incubus-like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, “*the tree is known by its fruit*?”

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's Mill, forget not that the constitution of your state holds this broad truth to the world—that none shall “be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land.” And when you assemble together in towns, counties, or districts; whether to petition your legislature to pay the damage the Saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect and make honourable, or annihilate such statue law as was in force in your state, in 1838, viz.—“If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such a purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars; and imprisonment in the county jail not exceeding six months.”

Finally, if honour dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best, and sweet-

est token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make

a feast and call in your friends for joy.
With due consideration I am the friend
of all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8th, 1844.

BARQUE FANNY.

EXTRACT OF A LETTER FROM ELDER WILLIAM KAY.

New Orleans, March 9th, 1844.

Dearly Beloved Brethren,—I now take the opportunity of writing to inform you of our safe arrival in this port. We came in on the 7th, at seven o'clock in the morning; we should have been in sooner, but for having to stop at the bar for a considerable time to wait for a steamer, and we had also a calm in the bay; but I believe that no people that ever crossed the Atlantic ever had a more prosperous voyage than the Lord has favoured us with. The captain and crew declare they never experienced such a passage before; but such a captain and crew for kindness I believe could scarcely be met with; his liberality exceeds all that ever came under our notice; indeed, I am at a loss for words to express the respect he has manifested to all.

The cabin and its provisions have been at the service of all who stood in need of them, and the captain has with his own hand ministered unto the necessities of all that required it. Our prayer as a people is, that God our Eternal Father may bless him with eyes to see, and a heart to believe the principles of eternal truth, and reward him abundantly for the favours we have received from him. I hope if you ever see him again, that you will thank him for his kindness to us. But although we have had much cause for rejoicing, yet we have also had our sorrows. We have had two deaths; the first was the wife of elder James Jones, of Alfrick. She died on the 19th of February, and was buried in the sea on the morning of the 20th, off the island of Port Rico. She died happily. During her sickness, the

captain manifested the greatest sympathy, and expressed himself as feeling for her husband as though he were his own brother; but it was not in word only but in deed—he had her removed into his cabin, and there she died; nor has he shown less humanity to the sorrowful widower and children. The other death was the youngest child of sister Greenhalgh, which died on Monday last.

We had regular meetings for prayer morning and evening, and three times each Lord's day, administering the sacrament in the afternoon. The Saints generally have shown a willingness to give heed to counsel from myself and brothers Hall and Cuerden; and have been very well satisfied with their journey and the ship's stores provided by you, for which they wish to return you their thanks.

We have this morning the steamer alongside of us, and intend getting our luggage on board to day. I assure you we rejoiced exceedingly at the sight of the steamer, which was the *Maid of Iowa*, and at the thoughts of going up in a vessel belonging to the church, and commanded by an elder of the church, brother D. Jones.

I must now conclude, and pray God the Eternal Father to preserve and bless you, and believe me to be your affectionate brother in the Lord.

WILLIAM KAY.

P. S. Brothers Hall, Cuerden, Jones, and all faithful Saints desire to be remembered to you, and desire an interest in your prayers.

To Reuben Hedlock and Co., 86, Chapel Street, Liverpool.

THE TEMPLE.

From various papers received of late, we learn the interesting intelligence that the utmost exertions will be put forth for the completion of the Temple. It is intended to suspend the labours upon the Nauvoo House for a time, and devote their efforts exclusively to the Temple; and it is calculated that by a unity of effort the roof can be put on by next fall, and the building be enclosed.

Editorial.

HAVING brought our conference labours to a close, it is with abundant satisfaction and thanksgiving that we sit down to contemplate the work of the Lord as it exists at present in the British Islands. It is true, that in many places the work appears to have almost dwindled away, which our enemies, with a superficial view, would construe as a proof of the falsity of our principles; but it is not so, the glorious doctrine of the gathering has had the influence, in many places, of greatly diminishing our numbers, as in some cases an entire branch of the church has at once arisen at the command of the Lord to seek for a home in a distant land. The position of the different branches of the church, and their aspect unto the world, must necessarily ever be widely different from the various religious societies of the day, for as the honest hearted are gathered in, they will ever be anxious to live by every word that proceedeth out of the mouth of God; and as he in his providence opens a way for their escape, they will at all times be ready to arise and flee out of Babylon, lest they become partakers of her sins, and share in her plagues. But while some branches of the church may have the appearance of decay, it is not so generally, the work is extending itself with astonishing rapidity and power, and while it excites the ire and indignation of many in the religious world, he who contemplates its progress with an unprejudiced mind, must be convinced that it truly is the work of the Lord. We are well aware that the proceedings of the Church of Jesus Christ of Latter-day Saints are narrowly watched by many whose position in society in a great measure prevents them from taking those decided steps which otherwise situated they might, nor is the subject entirely overlooked by some who are much depended upon as religious teachers. But, truly, the kingdom of God is now as it ever was. To become a member in the community of the Saints, requires the taking up of a cross daily; the principle of divine revelation being the guide of the Church, was ever, and is now felt to be condemnatory of those who enjoy it not; and while each individual party considers their own society as nearest the truth, they will necessarily look upon a people professing to be in the enjoyment of divine revelation as impostors, endeavouring from some sinister motives to make a prey of their fellow-creatures. But notwithstanding the opinions of men, whether approving or condemnatory, the work is progressing, and it is only necessary that the Saints themselves be faithful and united, and the weapon which the Lord has put into the hands of his servants, will be found of unfailing potency, and the honest-hearted will be gathered to rejoice in the unchangeable faithfulness of a beneficent deity.

In many parts of England and in Scotland the work is progressing rapidly. Among the mountains of South Wales, the principles of truth, under the labours of elder Henshaw are gaining ground fast, and we contemplate shortly, at the request of the Saints in that country, to send forth our sentiments by publications in the Welsh language. Truly may we say, that some of them have indeed been caught with guile, for while they were believing the Latter-day Saints were a wicked people, the principles of the gospel were proclaimed unto them, they became obedient unto baptism in the name of Jesus Christ for remission of sins, and proved the faithfulness of God, and the truth of the mission of his servants, by receiving of the varied gifts of the Holy Ghost, ere they knew they were united with a people everywhere spoken against by the designation of Mormons.

We trust that mutual confidence will be felt and acted upon by the officers of the Church generally, and especially by those who are out in the vineyard, and that the condition and purposes of the presidency in England will be duly considered and borne out by a practical application of those principles that have been inculcated at our late conference.

Let the watchword of the servants of the Lord be "ONWARD," nor let them turn aside from the proclamation of the plan of salvation to wrangle with the disputants of modern religions; but let them reflect that a dispensation of the gospel of Christ is committed unto them, and let each one engaged in so great a work remember, as Paul wrote unto Timothy, "That he that warreth entangleth not himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

We therefore feel the greatest satisfaction at the present position and prospects of the Church of Jesus Christ in this land, especially when we take into consideration what she has had to encounter of every thing that could be arrayed against her, especially at the hands of those who once were bold advocates of the cause of truth, but are now become apostates and persecutors of the people of God. With regard to such we would say, that we will give heed to their slanders, and listen to their exhortations when they bring unto us a plan of salvation more consistent with the word of God, and which our common sense shall convince us is superior to that they would destroy.

WITH regard to the condition of the Church in America, the Saints have abundant cause for thankfulness unto the Lord for what he has effected for them. Even the old enemies of Missouri, from whom so much has been suffered, seem to have exhausted their refuges of lies; while the letter of governor Ford, practically responded to as it will be by the Saints, will serve to convince the upright amongst all classes that we are a law-abiding people, and are as ready to minister justice unto others, as to demand it for ourselves. It is true that many look upon the gathering numbers of the Saints, and their growing power with a jealous eye, and pretend to prognosticate that unless we are carefully watched we shall be exercising an authority that would be detrimental to the well-being of society; but of this let no one be afraid—the Saints have suffered too much for the principles of truth, and are enabled to value them accordingly, to be desirous of taking the first step in the path of error.

We feel to rejoice in the position the Saints have taken relative to the election of a president of the United States, in order that they may be spared from the annoyances to which otherwise they would be subject; and whether it ever be practicable or not, we decidedly agree with the determination of the Saints to vote for no one as president of the United States but JOSEPH SMITH.

While many difficulties must necessarily be encountered and endured by those that seek a home in a foreign land, and especially in a newly-settled country, we can confidently urge upon the Saints the subject of the gathering, and assure them that many trials which the first settlers had to encounter, are no longer to be met with; yet still all who emigrate must expect to meet with many things to which they have not been accustomed, and endure many things before they can sit down as fully settled in the enjoyment of all the comforts of domestic life; but still to the faithful all things shall work for good.

Manufactures of various kinds are the great desideratum required at Nauvoo, in order to give employment to multitudes of poor that continually arrive, and also to

preserve amongst themselves that money which they are at present compelled to spend elsewhere. It is in contemplation at no distant period, and we throw out this hint for the Church generally, to form a sort of company on both sides the Atlantic, by which means the parties in the West might supply building materials and raise factories, while others in this land prepare sufficient machinery for the same. We feel confident that this can be effected, and we only want the Saints to be imbued with the true principle of building up Zion, and we are fully persuaded that many things which now may appear as insurmountable difficulties will be speedily overcome.

The history of the Church, since its first organization in 1830—the difficulties and trials she has had to encounter—the varied cruel and vexatious persecutions she has had to endure, with her successful position at the present time, must not only excite the gratitude of every faithful servant of the Lord, but inspire him with confidence as to the future, and awaken within him a lively faith to enable him to press onward in the establishing of Zion in the last days.

We should fail in our duty at the present time if we neglected to call attention to the subject of the building of the Temple and the Nauvoo House. This is a subject of paramount importance to the church, and we exhort the presidents of conferences, and others, to give heed to it in their varied fields of labour, and to exhort attention to it on the part of all Saints, in order that the will of the Lord may be done, and his servants receive their endowment to enable them to go forth with authority to bind up the law, and seal up the testimony, that the end may come. Any tithings or donations for the Temple, sent to Liverpool and addressed to Reuben Hedlock and Co., 36, Chapel Street, will be regularly receipted, and the reception of the same at Nauvoo will be announced as early as possible.

Much surprise is manifested occasionally, because individuals return from America, having apostatized from the Church, and bringing with them all manner of evil reports. We would state, that we are not at all surprised at this, neither do we regret it, for we are well aware that amid the multitudes which the gospel net gathers, there must necessarily be good and bad; we are perfectly conscious that numbers have gone up to the gathering of the Saints with the principle of selfishness reigning supreme in their bosoms; the thoughts of making any sacrifice towards the establishment of the kingdom of God could find no place in their hearts. But on the contrary, they have gone up full of suspicion and distrust; their reception has been such as they merited, so they have turned away in anger to join the ranks of the enemy, and become the propagators of every thing to malign the character of the people of God. Again, others who never suffered for the truth's sake the value of a straw, have found their first difficulties amongst the Saints in Nauvoo, and not being able to endure anything for the cause, have returned to become the circulators of evil reports in order to form some apology for their own unfaithfulness. But it is well; none of these things can injure the cause of God, but all things shall work together for good. We want individuals who are prepared to sacrifice all things for the work of the Lord—who will lay aside their own private feelings in order to further the cause of divine truth. "We call for valiant-hearted men who are not afraid to die." As an instance of the manner in which some have gathered, we have known them refrain from seeking the counsel of the elders to direct them in the purchase of lands, &c.; they have proceeded to act for themselves, and have purchased, or rather paid for lands to individuals who had no claim to the same, and consequently have lost their all through a want of confidence in the servants of the Lord. We cannot regret such things, but deem

them justly merited ; and when such persons return to this land, or otherwise transmit all manner of evil tales ; we regret them not, inasmuch as they will be instrumental in preventing those from gathering who have not their eye single to the glory of God. But as to those who have in sincerity entered into covenant with God, we fear not for them ; knowing that their faith is grounded on the word of God, and on the assurance that he is the same to-day, yesterday, and for ever. Indeed so confident do we feel in the principles of truth obtaining in the society of the people of God, or the Latter-day Saints, that we are prepared to welcome all things that may transpire, being persuaded that *all* things shall work together for good.

In bringing to a close our editorial labours for another year, we feel grateful to our heavenly father for being able to continue the publication of the *STAR* until the present time, and would return our expressions of gratitude to our numerous patrons and agents for the support we have received hitherto ; and trust, that if permitted to continue our labours, that our exertions will be unremitting in endeavouring to disseminate intelligence in connexion with the progress of the kingdom of God.

We trust that all the officers of the priesthood throughout the land will see the necessity of the Saints becoming acquainted with all the intelligence it shall please the Lord to communicate, in order to prepare his people for all things that shall come to pass hereafter. If we have entered into covenant with God, and have received of the influence of his Holy Spirit, we must consequently thirst continually for fresh acquisitions of knowledge, in order that we may be prepared to inherit all things by coming to a knowledge of all things. Indeed the church, or part of a church, that has ceased to desire for knowledge, is, or will shortly be as a dried branch, that is fit only to be severed from the stem, and to be cast into the fire.

Intelligence, even of temporal things, is with the Saints of no little value, when we call to our recollection the purposes of God towards his people.

The situation of the Church of Christ on the Western Continent becomes of greater moment day by day, and it becomes necessary that the Saints of the British Islands should be conversant with it, which can only be accomplished through the medium of the press, therefore let all who feel interested in the general welfare of the Church, do their utmost to extend the circulation of such publications as may be issued advocating the principles of truth, and be also diligent in the circulation of them amongst those who are not members in the Church of Christ. Much good has been effected in this manner ; many who were so circumstanced as not to be able to attend the meetings of the Saints, have made use of the midnight hour to become acquainted with the principles of truth, until they had wrought such an effect upon their minds, that with the view before them of the loss of all things, they have gone forth with boldness to declare themselves on the Lord's side.

ACCORDING to the appointment of the General Conference, that elder Snalam be tried on the various charges against him, by which he had lost the confidence of the Saints, a Special Conference was held on the evening of Saturday, the 13th, in Olitheroe, when the representatives of the various branches sufficiently proved that, by neglect of duty as a presiding elder, he had lost the confidence of the Saints generally. Elder Snalam partially acknowledged his faults, and the business was settled.

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FAREWELL TO NAUVOO.

Fair city of the Saints! my heart to thee
 Will often turn with sadness and regret,
 When far away my dwelling place shall be,
 For there are scenes I never can forget,
 Connected with the memory of Nauvoo—
 Scenes which my heart will often dwell upon.
 And memory to her station ever true
 Will bring them back to me when I am gone.
 These scenes with mournful pleasure recollected
 In memory's glass will often be reflected.

Though the obliterating hand of time,
 Has from the mind a thousand things effaced,
 Yet principles eternal and sublime,
 When once imprinted cannot be erased.
 These principles have now become to me
 Part of myself—a portion of my mind,
 And I must lose my own identity
 Before such principles can be resigned.
 When once received, in spite of all resistance,
 They form the essence of the soul's existence.

Fair city of the Saints! I love thee well;
 To me thy memory will be ever dear.
 I would to God I could for ever dwell
 Amidst the pleasant scenes where I could hear
 The words of inspiration every day,
 And hourly treasure up within my heart
 Wisdom and knowledge that will not decay;
 Light and intelligence that will impart
 New glory to the beauties of creation,
 Filling the mind with wondering admiration.

O! I have listened with suspended breath,
 To hear the words of wisdom as they fell
 From lips inspired, and felt that life nor death,
 Nor all the powers combined of earth and hell
 Could never force my heart to turn aside
 From principles so holy and sublime.

Truth be my only creed, and God my guide,
And I shall safely pass the storms of time,
And gain at last a high and holy station,
Among the ransom'd in the new creation.

Farewell, Nauvoo! I must again return
Back to my Gentile bondage as before,
But oftentimes my heart will sadly yearn
To hold communion with the Saints once more.
How shall I long the prophet's voice to hear—
The words of wisdom flowing from his tongue—
Truths most sublime are made so plain and clear
That oftentimes enchanted I have hung
Upon his words, which forced the exclamation—
These surely are the words of inspiration?

L. S.

TO THE MEMORY OF ELDER CHARLES S. HAMILTON,

*Who left Scotland in March, 1843, and died at Nauvoo, Hancock County, State of Illinois,
N. A., on the 7th of November, 1843, in the 26th year of his age.*

BY T. WARD.

We heard thy fate—and that the hand of death
Had struck thee in thy yig'rous morn of life;
And yet we did not mourn, for well we knew
'Twas well with thee. 'Tis true we call'd to mind
Thy zeal, thy eloquence and power, when last
We heard thy voice uplifted for the truth—
The truth of God; when with resistless force
Thou stood'st as Christ's ambassador to plead
With man, and say—"Be reconciled to God."
And when upon the ocean, with a band
Of Saints, who had arisen to obey
The call of God, and aid to build up Zion,
There still thy words had power o'er the hearts
Of some whose home was on the waters wide.
They heard thy voice proclaim the words of life,
And tell the message of a pard'ning God;
And they have gone to gather with the Saints,
To learn the will of heaven, and be prepared
For all things that shall come to pass. But thou
Hast left this scene of labour to fulfil
Some higher calling in the unseen world,
At which our hearts rejoice. *'Tis well with thee.*

NOTICES.

As we this month are issuing a double number of the STAR, and have to publish the Title Page and Index, we shall not print a number for the month of May.

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LIVERPOOL:

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JAMES AND WOODBURN, PRINTERS, 39, SOUTH CASTLE-STREET.

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 Has from the mind a thousand things effaced,
 Yet principles eternal and sublime,
 When once imprinted cannot be erased.
 These principles have now become to me
 Part of myself—a portion of my mind,
 And I must lose my own identity
 Before such principles can be resigned.
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For there are scenes I never can forget,
Connected with the memory of Nauvoo—
Scenes which my heart will often dwell upon.
And memory to her station ever true
Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
In memory's glass will often be reflected.

Though the obliterating hand of time,
Has from the mind a thousand things effaced,
Yet principles eternal and sublime,
When once imprinted cannot be erased.
These principles have now become to me
Part of myself—a portion of my mind,
And I must lose my own identity
Before such principles can be resigned.
When once received, in spite of all resistance,
They form the essence of the soul's existence.

Fair city of the Saints! I love thee well;
To me thy memory will be ever dear.
I would to God I could for ever dwell
Amidst the pleasant scenes where I could hear
The words of inspiration every day,
And hourly treasure up within my heart
Wisdom and knowledge that will not decay;
Light and intelligence that will impart
New glory to the beauties of creation,
Filling the mind with wondering admiration.

O! I have listened with suspended breath,
To hear the words of wisdom as they fell
From lips inspired, and felt that life nor death,
Nor all the powers combined of earth and hell
Could never force my heart to turn aside
From principles so holy and sublime.

them justly merited; and when such persons return to this land, or otherwise transmit all manner of evil tales; we regret them not, inasmuch as they will be instrumental in preventing those from gathering who have not their eye single to the glory of God. But as to those who have in sincerity entered into covenant with God, we fear not for them; knowing that their faith is grounded on the word of God, and on the assurance that he is the same to-day, yesterday, and for ever. Indeed so confident do we feel in the principles of truth obtaining in the society of the people of God, or the Latter-day Saints, that we are prepared to welcome all things that may transpire, being persuaded that *all* things shall work together for good.

IN bringing to a close our editorial labours for another year, we feel grateful to our heavenly father for being able to continue the publication of the *STAR* until the present time, and would return our expressions of gratitude to our numerous patrons and agents for the support we have received hitherto; and trust, that if permitted to continue our labours, that our exertions will be unremitted in endeavouring to disseminate intelligence in connexion with the progress of the kingdom of God.

We trust that all the officers of the priesthood throughout the land will see the necessity of the Saints becoming acquainted with all the intelligence it shall please the Lord to communicate, in order to prepare his people for all things that shall come to pass hereafter. If we have entered into covenant with God, and have received of the influence of his Holy Spirit, we must consequently thirst continually for fresh acquisitions of knowledge, in order that we may be prepared to inherit all things by coming to a knowledge of all things. Indeed the church, or part of a church, that has ceased to desire for knowledge, is, or will shortly be as a dried branch, that is fit only to be severed from the stem, and to be cast into the fire.

Intelligence, even of temporal things, is with the Saints of no little value, when we call to our recollection the purposes of God towards his people.

The situation of the Church of Christ on the Western Continent becomes of greater moment day by day, and it becomes necessary that the Saints of the British Islands should be conversant with it, which can only be accomplished through the medium of the press, therefore let all who feel interested in the general welfare of the Church, do their utmost to extend the circulation of such publications as may be issued advocating the principles of truth, and be also diligent in the circulation of them amongst those who are not members in the Church of Christ. Much good has been effected in this manner; many who were so circumstanced as not to be able to attend the meetings of the Saints, have made use of the midnight hour to become acquainted with the principles of truth, until they had wrought such an effect upon their minds, that with the view before them of the loss of all things, they have gone forth with boldness to declare themselves on the Lord's side.

ACCORDING to the appointment of the General Conference, that elder Snalam be tried on the various charges against him, by which he had lost the confidence of the Saints, a Special Conference was held on the evening of Saturday, the 13th, in Olitheroe, when the representatives of the various branches sufficiently proved that, by neglect of duty as a presiding elder, he had lost the confidence of the Saints generally. Elder Snalam partially acknowledged his faults, and the business was settled.

EVENT OF THE TIMES.

An extraordinary sensation was created in Jersey City, on Tuesday, by the fall of a substance resembling bloody flesh, in pieces varying from the size of a dime to a twenty-five piece. The rumour of the mysterious shower soon spread around the city, and people gathered from all quarters to examine the substance. The Millerites were particularly interested in the matter, and contended that it was one of the *very last* "signs of the times," urging all to look for the immediate dissolution of old mother earth; several venerable ladies took the hint, and made instantaneous preparation for going off. Even the most sceptical in father Miller's doctrines suspected something *might* happen, and looked upon the flakes of bloody matter with no little consternation. We confess the affair is rather strange, and calculated to puzzle the wisest heads. It appears that the shower fell upon a small space, probably not over eight hundred feet square, and the flakes resembled pieces of bloody flesh more closely than any thing to which we can compare them. Wherever the flakes fell on linen, the blood gradually spread over the cloth, leaving a thick, fleshy substance in the centre of the stain, which gave out an offensive, fetid smell. The clothes lines within the bounds of the shower were almost all well stocked with newly washed garments, and the flakes fell so thick that even the smallest garments were stained, all having to be re-washed immediately.—*Nauvoo Neighbour, March 13th, 1844.*

FAREWELL TO NAUVOO.

Fair city of the Saints! my heart to thee
Will often turn with sadness and regret,
When far away my dwelling place shall be,
For there are scenes I never can forget,
Connected with the memory of Nauvoo—
Scenes which my heart will often dwell upon.
And memory to her station ever true
Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
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I would to God I could for ever dwell
Amidst the pleasant scenes where I could hear
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